Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

THE SINFULNESS OF SUICIDE.

On this subject, which there is reason to fear is too little understood or considered among us, there may be found some valuable thoughts in a sermon of Dr Paley. That excellent writer, having remarked in the commencement of his discourse, that the crime of suicide had prevailed to an unprecedented and alarming extent, and that even the lawfulness of it was by some maintained, discusses the question, "whether the practice be or be not forbidden to the christian moralist."

And here I would premise, but without the least distrust of my argument, that should the guilt of suicide turn out at last to be a matter of doubt only, we are bound by that very doubt to abstain from it. There can be no question but that we may, if we will, lawfully continue in existence; there is a question whether we may lawfully quit it. It is a contempt of authority to incur even the danger of disobedience, when a safe and certain choice is in our power. Besides that, the action in this case would want that entire acquiescence and approbation of conscience, which should accompany every important step of a good man's conduct. For he who can overrule the scruples of his conscience, will soon learn to reject its decisions. I am the more confirmed in this position, as I take the case of a hesitating conscience to have been thus, and in an instance of much less importance, adjudged by St Paul; 'He that doubteth,' saith the apostle, 'is damned if he eat; because he eateth not of faith; for whatsoever is not of faith.' that is, not done with a full persuasion of the lawfulness of it, 'is sin.' This caution applies with especial force to the case of suicide; a sin, if it be one, which cuts off all place of reparation and repentance.

We now proceed to the inquiry itself, whether a man possesses such a right over his own life and person, that he may lawfully destroy them at his pleasure.

Having remarked, in the first place, that the divine will upon this point is strongly intimated by that eager and instinctive love of life, which prevails without exception through the whole animal creation; that there is in this passion an intensity, beyond what the value of life or the pains of death could, on their own account, create; and which may be regarded as a proof of God's intention, that we should preserve our lives, consequently of his displeasure against those who wilfully and wantonly destroy them,—he thus proceeds:—

Secondly; he, who puts it out of his power to do his duty, refuses to do it; and who is there so disengaged and unconnected, as to have no duty or demand upon him? Who is there that owes not to some relation or other, industry or obedience, piety or gratitude, justice or restitution, instruction, counsel, protection, or support? all which obligations are at once violated and forsaken by this single act of suicide. Or, if a situation so singular can be supposed, that all private claims upon our service are satisfied or ceased, I would then ask, what condition can be so abject or so useless, but that 'by a patient continuance in well doing,' by the exercise of those virtues which fall within our reach, we may not hope to improve our merit here, and, of consequence, our proportion of happiness hereafter?

In considering, under a third head, the consequences of this crime, he continues:—

Suicide has much to answer for; nor can any case be put, which is not concluded under sin, either by the peculiar injury, or the general mischief. The tears and cries of our unpitied relatives, the confusion and agony of those we leave behind, the loss which may never be forgotten or repaired, the ignominy of our fate, which stings to the heart, and which is derived to all our connexions, are consequences of selfmurder, which cannot be mentioned or thought upon with patience. What must be the stubborn cruelty of his mind who can despise, and in his last hour disregard, the affliction and disgrace of all he loves, whom no compassion, friendship, or affection, whom neither the tender ties of family and kindred, nor the dearer names of wife and child, can withhold from the fierce and sullen purpose of his soul? The thief, the plunderer, and the rebel, inflict not any calamity on a stranger or an enemy, which can be compared with that which the self-murderer brings down on those of his own household, and his own blood. But though no duty were deserted, no claim defrauded, no friend or family afflicted by our death, no orphans abandoned, and no widows to make lamentation; yet, if it be once admitted, that whoever is weary of life, and has rendered, or can suppose himself useless to others, is for that reason at liberty to quit it, what have we not to fear, where the accumulating of riches in the few produces the want of a sufficiency in many; where early habits of luxury and refinement have multiplied desires and disappointments; where voluptuousness and sensuality have drained the sources, and worn away all sense of natural pleasures; where the permanent satisfactions of the heart and understanding are unknown, or extinguished by more gross pursuits; where the spirits, convulsed by passion, by turbulent and impetuous exertions, have lost their natural tension and composure; where religion, the appointed medicine of human woes, is converted by our vices and mistakes into an object of terror and aversion? In circumstances like these, connected perhaps with other more physical causes, if ever a time should come when public opinion and numerous examples shall authorize this crime, what havoc may we not expect; what desolation of the species, from spleen, impatience, melancholy, and despair.

These are the arguments which reason holds forth against the lawfulness of suicide; and combined together, as in every probable question the arguments on each side ought to be, amount to such a presumption of God Almighty's will, as should stagger the most determined purpose of destruction.

And having adduced the arguments from revelation, and refuted with his accustomed acuteness certain objections, he thus concludes:—

But is there no exception or excuse for those who flee for refuge to the grave from the injuries of fortune or the never ceasing anguish of a wounded mind? If selfmurder be unlawful, these reasons afford only the same excuse for it, that any violent temptation does for the sin it prompts us to commit; that want does for theft, thirst for drunkenness, or revenge for murder. We know that the sufferings of life may be aggravated beyond the ordinary patience of human nature; we know too, that there is born with some men, and generated in others, a certain horror and dejection of spirits, which spreads a dismal shade over the fairest scenes, and fills our evil days with sorrow and disconsolation. But we will not allow that this is either insupportable or incurable. We mistake the remedy; let them cease to expect it from riot and excess, which serve only to stupify the feelings, while they exasperate the malady. Let them try what temperance, soberness, and chastity will do; the satisfaction of virtue, and the hopes of religion, the exhilarating activity of some benevolent pursuit, or the triumph of successful struggles with our passions and ourselves. Lastly, let them resort to that gracious Being, who despises not the sighings of a contrite heart, nor the desire of such as be sorrowful; who will relieve, and in his own good time reward, those sufferings with which, for some kind but mysterious purpose, it hath pleased him to visit us.

RELIGION WITHOUT MORALITY.

The two following articles we copy from the Herald of Truth; in which paper they appeared in successive numbers. We think they will be more useful if published in immediate connexion.

It is a common error to separate morality from religion, and a mode of speaking prevails which implies that a man may be moral without being religious, or religious without being moral. I do not know that any error can be mentioned more injurious to the spiritual welfare of man. If men are to be saved from the grossest corruption of manners, and from the most debasing superstitions,—if they are to be rendered morally sound, they must be fully impressed with the conviction that morality and religion are inseparable—that they are in fact but different names for the same thing—for the same subject viewed under different aspects. To create and strengthen this conviction is our present design.

"Faith," says the apostle James, "without works, is dead." In the New Testament, religious principle is frequently denominated faith, and with obvious propriety. Religious principle does not rest upon the evidence of the senses, but upon a belief in things unseen and future. It is a pure matter of belief, an act of faith. Understanding, therefore, by the term faith in our text, religion, or religious principle, I consider the apostle as saying that religion, if it does not produce active goodness, has no vitality, and is of no worth. In fact it is not religion. It does not deserve the name. It is hypocrisy, or it is superstition, but it is not religion If it does not produce moral excellence, there is no conceivable use to which it can be put, there is no good purpose which it can answer. Indeed it is decidedly injurious to the well being of man, for it distracts the attention and occupies the time which the necessary occupations of life may justly demand.

There is a vague impression that religion has a value in the sight of God, apart from any connexion with our interests—that God requires us to cherish it on his own account, for his own sake—that he can be pleased with a deep and mysterious feeling cherished towards him, even though this feeling have no moral influence whatever. But neither scripture nor reason authorize this impression. Is it not said expressly, and without any sort of qualification, that 'faith without works is dead'—dead in the sight of God and man—that it is good works—moral virtue, that gives it all its value, and that without this it is no better than a half-mouldered corpse? Again, is it not continually asserted in the New Testament, that the object of God in all his religious dealings with men, is not to gratify himself, but to benefit them? "For this," says St John, "was the Son of God manifested"—for what? to communicate a mystical and selfish gratification to the Creator? No. But to destroy the works of the devil; in other words, to enlighten and purify mankind—to destroy moral evil—to produce moral good. Again, the Apostle Paul declares that Christ died "to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works." Is it said that God acts for his own glory? "But herein," says Christ himself, "herein is my Father glorified that ye bear much fruit." God has no glory save in the production of moral good. This is his grand design. For this did his grace appear, that we might be led "to deny all selfish lusts, and to live godly, soberly, and righteously in this present world." Such is the testimony of scripture. And upon this high authority I repeat, that faith, or religion, without works is dead—dead to man and to God. It does not please the one any more than it benefits the other. It is an injury to man, an abomination to God.

But reason also shows how groundless is the idea that God requires us to be religious for any other reason than our own good. Suppose for a moment, that religion is some thing independent of moral virtue, with which God is gratified, even as an earthly monarch is delighted with the blind homage of his slaves; then how meagre and miserable is the offering with which we suppose the Lord of the universe to be pleased, and consequently, how low and narrow must be our conceptions of the Deity. That religion which is without works—which exerts no moral power—to what does it amount? It consists in the posture of the body, in the expression of the countenance, in the breath of the lips, and it may be in some vague, indescribable, and profitless feeling of the mind. And what must God be if he can take delight in such things as these? How utterly incredible and absurd is it to suppose that He, to whom all the wealth, and power, and glory of creation are but as the small dust of the balance, can attach a value to the poor and useless forms which the weak fancy of man can devise! If we could imagine that the Deity covets as a personal gratification, the outward service which a frail worm of the dust presumes to render, we should naturally conclude, that the more costly, and gorgeous, and intricate that service might be in the eye of man, the more acceptable would it be in the sight of Him for whom it is intended. If I supposed that any thing I could do in the way of ceremony and form could gratify the Almighty, I should adopt that system of religion which is outwardly most showy, and magnificent, and imposing. For, if any thing of this kind could be pleasing to God as it is pleasing to man, I should infer that that would be the most acceptable which cost the greatest expense of time, labor, and wealth. But then, I ask again what must that Being be, to whom the vain pomp of earth could be dear? He could not be a wise Being, for mere human wisdom turns away with contempt from all outward magnificence. He could not be a benevolent Being, for the benevolent of the earth take no pleasure in forms and ceremonies, unless they promote the substantial comfort of man. By regarding religion, therefore, as a certain service, distinct from active goodness, with which God is delighted, just as an earthly ruler is delighted with the homage of his subjects, we make God no better than man; nay, we make him inferior to a wise and benevolent man. In the estimation of a wise and benevolent man, such a service as this is of no use, can have no worth. "Shall mortal man be more just than God? Shall man be more pure than his Maker?" Such is the testimony of common sense.

And, again, I say that religion, if it does not produce good works, is dead. If it does not make man actively useful, morally pure, it serves no earthly purpose, but to show off the weakness, ignorance, and delusions of the human mind. Let every man, then, pause and consider. If the religion you profess and cherish does not exert a direct influence upon your hearts, if it does not bring forth in you, the solid fruits of integrity, personal purity, and benevolence—if it does not incite you to a prompt discharge of duty, if it does not make you more conscientious in your social relations, more diligent in your daily labors, more pure in your words, and in your thoughts; if it does not make you wiser and better, it is altogether worthless, and you had better, far better throw it aside at once, as a useless expense It is not true faith, for true faith purifies the soul, and forms an upright, moral character. It is nothing but a shadow or a form, and so long as it does you no moral benefit, it can obtain for you no favor in the sight of heaven.

MORALITY WITHOUT RELIGION.

I am now to show that works without faith are also dead. And here let me begin by asking, Why do we exist? For what object has the infinite Creator summoned us into being, and given us certain powers to be exercised in a certain way? Is it that our services are needed by God, and that if we were to refuse to work, the divine administration would stand still, the divine will would be baffled? Oh, no! the resources of Omnipotence are inexaustible, and, had we never existed, the will of the All-wise Almighty would, nevertheless, have been gloriously consummated. There are ways and means innumerable, by which perfect wisdom and unlimited power could have accomplished all its objects without our assistance. It is not therefore, on account of any aid that we can render, that our presence and continuance in the universe of God are required. It is not because our services are necessary to the Deity that he has caused us to exist. If they were, if man could be profitable to God, as he now is to his fellow man, if God cherished and protected us because we were useful to him—for the sake of the service we might render in the prosecution of his plans; then, even though we had performed good works without faith, i. e. without a pure motive, a religious principle, we might expect a recompense. We might recount our services, our charitable deeds, and say to our Maker, "We have done all this, O God, we have done much for the cause of truth and virtue. We have patronised benevolent institutions. We have relieved a great deal of distress. To be sure we have done it merely to aggrandize ourselves—to make ourselves to be admired and applauded by the world, and so to obtain power. What then? What are our motives to thee? So much service have we done, and we claim to be paid for it out of the treasury of thy bounty." The servant who performs all that his master exacts, receives a compensation, even though he hates his master and serves him, not because he loves him, but for the recompense of reward. So in our relation to God, if he had created us for the good we might do, for the righteous deeds that we might perform, for the assistance we could give him, then, and then only, our works would avail to gain for us the favor of God and the rewards of futurity, no matter from what motive or principle they had been performed.

But God has not created us for the sake of the good we may do him. "Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any advantage to the Almighty that thou art righteous? Or is it gain to him that thou makest thy ways perfect?" Oh, no! It is not for any thing that we can do—but for what we may become in ourselves, that God has called us into existence, and that he takes such constant care of us. He has created us not for his advantage, but for our own sakes. Every man is in himself an undying existence, the very likeness of the Deity! There is in every one of you, man, woman, and child, the great mystery of an immortal mind, possessing in itself the capacity of indefinite expansion, formed to grow wiser, and purer, and happier forever. It is not the little that we can do in this state of being—it is what we may become by the enlargement of our minds, the purification of our affections, at which God is looking. It is not our righteous deeds that he counts up. He regards them not, except so far as they indicate the state of the heart. The heart, *that* it is, which he watches over in all the infinity of his love. He looks to see it aspiring to disclose the glory, and beauty, and happiness which are wrapt up in it, and which are evolved by the due exercise of its affections, and which make it an image of himself. He wants to see every individual mind growing in truth, in moral and intellectual power. He has placed us in certain relations to one another,—made us capable of benefitting one another, not because the good which he confers upon others could not be conferred except by our instrumentality, but that we may have an opportunity to exercise and invigorate our good affections. He has made us do good to others that we may thus do good to ourselves, and improve ourselves by cherishing and exercising good feelings.

If I have now stated correctly the object for which we are created, it follows plainly enough that our works are of no value, except so far as they result from a pure state of mind—so far as they illustrate high and generous principles of action in us, and go to prove our spiritual elevation. If we give all our goods to feed the poor—if we give our bodies to be burned, and if we are not actuated by a true motive, these outward acts and sacrifices profit us nothing. They are worthless in the sight of God.

Furthermore, works without faith are dead in the view of men as well as in the view of God. This is obvious. A man may do me the most costly service, he may save my life in an hour of extreme peril, he may shower upon me the richest gifts, and yet I have reason to believe that he does all this, not from a generous feeling, but merely from some sordid consideration of self-interest, I cannot if I would—I cannot feel that there is any gratitude due to him from me. We cannot place any reliance upon the benevolence or the integrity of an individual who shows that all his charitable acts, all his righteous dealings are the results of selfish calculation. We cannot feel that he practices sound morality, or that he deserves to be called a moral man. True morality of life, that which springs from principle, inspires respect, commands confidence, and wins all beholders to the imitation of it. But the outward show of it, where it is nothing but outward show, creates in those who witness it disgust and distrust. They see in the parade of good works only an exhibition of hypocrisy or self-delusion. They are not good works. They are bad works, bad in the impressions they produce, bad in their effects. They are the most cunning practices of sin.

Once more. Works without faith,—morality without correct principle, is not only dead in the eye of God and man—it is dead as to any benefit it may confer, any happiness it may bestow upon the individual who practises it. When a man acts virtuously from a true motive, he is improved and blest by the exercise of correct feeling, by the performance of a righteous action. He is all the better for it. He has done no one else so much good as he has done himself. He enjoys an unutterable satisfaction, a pleasure, in comparison with which all other pleasures are poor and perishing. His love of goodness is greatly increased by the experience of the joys of goodness. He is animated in the way of well doing. The development of his mind and heart is accelerated. His whole nature is improved, and thus by every successive act of virtue he rises in the scale of being, he advances in that course of moral power and glory, which he was created to pursue. But no such blessed consequences to himself follow from the good works of him who performs good works from an unworthy motive,—from a love of human applause, a selfish principle of ostentation. His deeds are outwardly righteous, but he has cherished no righteous feeling within. Of course, the natural and essential satisfactions which such a feeling produces, the salutary influence it exerts upon the heart in which it exists, he knows nothing of. Our Saviour, speaking of the Pharisees which did their alms before men to be seen of them, says, "Verily I say unto you, they have their reward." i. e. The reward which they desire, is the admiration of the world, and they get it. They get what they aspire after. But the approbation of conscience, the pleasure of having done well—this is denied them.—They are entirely ignorant of it. So their works of charity, being performed without a charitable motive, are dead to them—dead as to any satisfaction they impart, and spiritual good they communicate to those who perform them.

Thus I have sought to show that our works are neither good in the sight of God, nor good in the eye of man, nor good in regard to us who do them, unless they are performed from a righteous principle fixed in the heart.

But it may be said, that all morality which is not founded on religion is not necessarily a matter of selfish policy. The motive may not be the very best; still it may not be bad. For instance. There are many men who act virtuously from impulse—from a sudden generosity of feeling. Is the moral conduct of such persons to be stigmatized as base and hollow? Is it not amiable? It may be amiable. But the truth is, it has no stability. No dependence is to be placed upon that sort of virtue which is the wayward offspring of mere feeling. Feeling is soon hardened, perverted, or soured. Look at the most degraded of our race. Once they were the creatures of many good impulses. But the fabric of their virtue was unsubstantial, soon demolished, and converted into a ruin, which became the abode of every unclean thing. There is no morality which is solid, no virtue—no character that is enduring, save that which is built upon principle, religious principle—faith. There must be a conviction settled in the mind that duty is the appointment of an infinite Intelligence—of a perfect mind. When you have concluded that you ought to do a thing, you should feel that you ought to do it, not merely because you have concluded it to be right, or because other men approve it, but because it is the arrangement and will of God. This is acting from a religious principle. This is building our works upon faith. Let your characters rest upon this foundation; God will smile upon you, men will reverence you, and you will have the consciousness of untold power, glory and felicity in yourselves. Amidst the greatest vicissitudes of the outward world you will be at peace. In the fiery trial you will remain unharmed. Life will be all improvement, and death will be full of hope.—We are in great danger, so long as we live without the protecting principle of religion in our hearts—without the shield of faith.—Things may go on smoothly with us now, but God only knows when and what circumstances of temptation may surround us. Our passions may be asleep, but at a moment when we think not, they may be aroused, and then what is to become of us? We are lost! God of mercy, awake us to a sense of our weaknesses and our dangers. Knowing that faith without works, and works without faith, are dead, what God hath bound together, let us not put asunder; but let it be the object of our life to exhibit religion and morality in their true, natural, and immortal union. Then shall we find acceptance with heaven. Then shall we have peace in our souls, and the hope of everlasting glory.

[For the Christian Register.]

THE GRACE OF GOD.

Mr Editor,—Perhaps no word has been more needlessly or more sadly perverted than the term *grace*. Once a good English word, intelligible to common ears and familiar in daily life, it has been converted into a technical, professional term, and worse than this, has been claimed as the exclusive property of certain religionists, who as they alone understood its meaning, considered themselves entitled to use it whenever they pleased, without regard to the opposition or disadvantage of others. Like the 'shibboleth' of Israelitish warfare, it has been employed to distinguish between the servants of God and the enemies of his will, and with far less justice, has been the means of bringing evil upon those who had not learned to speak after the manner of their more powerful brethren. But this is not the greatest evil. By depriving it of its original meaning, and consigning it to a place in a peculiar phraseolgy, it has lost its real, and acquired only a fictitious value. It is no longer the sign of an idea or the image of thought. Men pronounce it without considering its import—nay more, without having ever inquired what it means. It is one of the cabalistic words of theology, with which the disciples of Jesus have darkened and burthened his simple religion, uttered with the more reverence and preserved with the more pertinacity because its force is unknown. Sound is regarded instead of sense, and he who attempts to correct this preference by showing what the sense is, incurs the charge of heresy or irreligion.

Ask the Christians whom you meet in your daily walks to define grace, and you will propose a task on which their faculties have never been exercised. We need no clearer proof than is afforded by the different manner in which the adjective formed from this word is used. Speak of Christianity as a gracious dispensation, of God as a gracious Being, of any truth as a gracious doctrine, and you are understood at once. But vary the phrase a little, simply change its form—let it be a dispensation of grace, a God of grace, a doctrine of grace, and you have enveloped the idea in a cloud of mystery, that while it sanctifies what it conceals, conceals what it sanctifies. The doctrines of grace—how often is this expression uttered as if it were pregnant with holy meaning, when the persons who employ it would not even attempt to establish its propriety. Inquire of them what these doctrines are, and they are prompt in the recital of certain other language of doubtful signification, but urge them to show how these are doctrines of grace, and they are forced beyond their knowledge.

Still this is a subject worthy of investigation. Grace is a theme on which the Christian may dwell with delight, and one which he should make the occasion of frequent and earnest thought. It is often presented to his notice in the New Testament. It is associated with all his present duties, and with all his future hopes. It ought to be understood.

By substituting *favor* for *grace* in instances in which the term is used in the New Testament, we should not only render the signification more obvious, but should represent the exact force of the Greek. We obtain the symbol of a distinct and precise idea, in the place of one confused and unsettled—or rather of no idea—of a word—a mere word—a sound, striking the ear, but conveying nothing to the mind; and this advantage is gained without any sacrifice of correctness in translation. Keeping in mind this remark, the truth of which will not be doubted by any one acquainted with the original language, we are prepared,—when asked to explain the grace of God,—to answer, it is the favor of God. It is his favor, or his free, unmerited goodness. If a more particular reply is demanded, we may offer it in the form of interrogation. What is meant, when it is said that God is gracious? Is he gracious in the gifts which he bestows on us, both temporal and spiritual? Is he gracious in his forbearance and long suffering towards us? Is he gracious in the revelations made of his character and will in the gospel? Is he gracious in offering through Jesus Christ remission of sins and eternal life? Then in all these modes is his grace manifested. It is displayed in everything which exhibits his goodness; in giving us existence, in endowing us with our capacities, in subjecting us to the influences of civilization, knowledge and freedom, in preserving our lives, in filling them with experience of pleasant sensations, in enriching us by his bounty, in shedding upon us the light of divine truth, in promising forgiveness to the penitent and aid to the humble, in granting us the instructions and example of his Son, in appointing him to be the Mediator and the Saviour, in calling us through him to glory and immortality. These are all proofs or manifestations of the grace of God.

We need not be embarrassed by the distinction usually recognised between providence and grace. We acknowledge, both in our prayers and our conversation, that God is gracious alike in the common influences of his discipline and in the gift of the gospel. But as the latter is a special and signal proof of his favor, it is called by way of eminence his grace. This use of the term therefore confirms instead of invalidating the explanation I have given. F. S.

[For the Christian Register.]

COMPLAINT AND INQUIRY.

In the Christian Observer for February of the present year, we have a review of an article entitled "The Christian Dispensation Miraculous," which was first published in "The Jewish Expositor," and afterwards in the form of a pamphlet. The Christian Observer, it appears, has been reproached by several writers for the part he has taken in the recent controversy respecting modern miracles, and he has much to say of such unkind treatment. A part of his complaint is expressed in the following language;—"However meekly or modestly we may express our doubts of the soundness of their opinions, we meet with no reciprocity. We are expected to listen as to oracles; the inspired word and the human comment are virtually placed upon a level; if we humbly bow to the interpreter, all is well; but if we reply or hesitate, we are said to fight against God; we are not merely guilty of an error in judgment, but we wilfully impugn the Scripture—we are 'Neologists,' 'Materialists,' or disguised 'Infidels'—and our motives are as bad as our principles."

In replying to such unfriendly reproaches, the Observer says—"Now we can reason with reasonable men; but we cannot reason with sneers or insinuations, and much less with denunciations."

Such is the complaint of the editor of the Christian Observer. He appears to feel as it might be expected that an honest man would feel when unjustly assailed and reproached for his honest opinions. He is grieved, and wishes, if possible, to excite in his assailants a more reasonable and christian temper.

On reading the complaint of the Christian Observer, it occurred to me that I had often seen conduct very similar to what he has described in other writers besides the advocates for modern miracles, and even prior to my having any knowledge of these writers. I would therefore suggest the following inquiries:—

1. Is there no sect of professed Christians in England who might justly say to the Christian Observer—'The conduct, of which you now complain, seems to be a pretty exact copy of the manner in which we have often been treated by you?'

2. Is there no sect of Christians in New England, who have, by numerous writers, been treated for twenty years, in the manner of which the Christian Observer so bitterly complains? Are there not writers among us, who "virtually place upon a level the inspired word and the human comment" contained in their own creeds or articles of faith? May not their accused brethren justly say to them—"if we humbly bow to the interpreter, all is well; but if we reply or hesitate we are said to fight against God; we are accused as not merely guilty of an error of judgment, but we wilfully impugn the Scripture—we are Neologists, Materialists, or disguised infidels?" Has it not been a very common thing in our country to treat dissenters from a popular creed in this manner? When I read this language in the Christian Observer, it seemed to be a description of things as common and as familiar as the striking of a clock, or the tolling of a bell.

But as I am liable to misapprehensions, I shall not name the sect which I have supposed has been treated in the manner I have mentioned. If others are unacquainted with anything of the kind, let the suggestion be considered as the fruit of imagination. But if there are writers in our country, who on reflection shall be conscious that they have treated dissenters from their creed as the editor of the Christian Observer says he has been treated, let them consider whether they would not, like the Observer, deem it improper in others to reproach them in the same manner; and whether they have not done to others as they *would not* that others should do unto them. Let them also consider whether it is not by having placed their own "human comments on a level with the inspired word," that they have felt themselves at liberty to judge and censure those who dissent from their interpretations of particular passages of Scripture. If the "measure" of which the Christian Observer now complains is such as he has often "meted" out to dissenting brethren, it is very possible that a similar retribution is in store for some in our own country, who have not been backward to accuse others as "Neologists, Materialists, and disguised Infidels." P.

[For the Christian Register.]

JOHN XIV. 9.

Mr Editor,—One of your correspondents finds it difficult to interpret the following passage in John's Gospel, "he who hath seen me hath seen the Father," consistently with the Unitarian theory. I have always derived satisfaction in such cases, from considering those declarations of the sacred volume, which are plain and explicit, as the standard, to which texts which are figurative and difficult should conform; assuming that revelation does not teach contradictory doctrines. When, therefore, not only the Old Testament is explicit on the doctrine of the divine Unity, but Christ himself has expressly said that the first and great doctrine of religion is "that Jehovah, our God is one Lord," and that this "is eternal life, to know his Father, who is the *only true* God, and himself, whom the Father sent, to be the Messiah." This is enough. I am bound in all reason, and from respect to the word of God to conclude, that there is only *one* God, and that other texts must be construed in accordance with this explicit declaration of Scripture.

But there appears little difficulty in explaining the passage of John, if it is considered, that our Saviour often speaks in figurative language, and that John's Gospel abounds with simtlar phraseology. Christ was the visible representative of the invisible God. He came to reveal his will and to perform works in attestation of his doctrine, which proved that God was with him, or that he had a divine power, by which he did the wonderful works which were manifested by him. He was the brightness of the Father's glory and the express image of his person, or character. He was in "the form of God," or displayed the wisdom power and grace of God, in such a full and sensible manner, as had never been done before. Those who saw his miraculous works and heard his gracious doctrines, 'beheld his glory, as the glory of an only Son from a Father.' "No one hath seen God at any time, he who was in the bosom of the Father, (who had an intimate knowledge of his will as Jesus had) he hath revealed or declared him."

Let me also refer to the reply of Christ to the Jews, when they charged him with making himself equal with God," because he had said "that he and the Father were one." "Is it not written in your law, I said ye are Gods? If they are called Gods to whom the word of God came, do ye accuse me of blasphemy, whom the Father hath SANCTIFIED AND SENT into the world, because I said, I am the Son of God?" The plain meaning is, that he was specially commissioned and sent by God to reveal the divine will and grace to the world, and therefore might justly claim to be the Son of God; might with propriety say, that God dwelt in him, and that he and the Father were *one;* one in design and purpose in the work of enlightening and reforming mankind; though Jesus received his doctrine from God, and was his agent in giving knowledge and revealing grace to the human family.

Still Jesus was "born of a woman"; "was *sent* by the Father to be the Saviour;" was anointed with the Holy Spirit in a peculiar manner, to qualify him to reveal the doctrines and perform the works he did, to prove that he came from God. He was also raised from the dead by the glory of the Father, and exalted to power on high at the right hand of God.

When our Lord was asked, if he were the Messiah, he said he was. When solemnly interrogated if he were the Christ, the Son of the Blessed, he replied in the affirmative. What was his answer, when charged as above, with making himself God? It was this—"Do ye say I blaspheme because I say, that I, whom the Father hath SANCTIFIED AND SENT into the world, am the Son of God?" A. B.

[For the Christian Register.]

NEW EDITION OF EVANS' SKETCH.

Mr Editor,—I have before me a small volume purporting to be "Evans' Sketch of the Denominations of the Christian World. By James Aikman, Edinburgh, 1831." That your readers may know how much of Evans' *original* sketch they will find in this volume, I will give them an extract from Aikman's preface.

There are two material alterations in this Sketch which I beg to point out. In the original, Mr E. had thrust in his Socinian sentiments into almost every article. *These I have expunged*; and in view of Christian doctrine, I have adopted that in consonance with our own Confession of Faith, and expressed it nearly in the language of Scripture. The other is, *entirely omitting several of his long tirades about liberality, and unity, and charity, among Christians.* Not that I think charity an unlovely or unattainable virtue, but his idea of a Presbyterian and a Roman Catholic meeting together, and a Calvinist and a Socinian embracing each other is utterly impracticable, without a sacrifice of truth on the one side, and of integrity upon both.

Our Saviour pronounced a blessing on peacemakers, but judging from this extract, Mr A. has no ambition to deserve it. But it is not the extract nor the language, to which I would call attention, so much as the meanness and the deceit (may I not term them) of taking an excellent and deservedly popular work, (seven editions of Evans' Sketch have been published) and after culling out all those parts which had cost Mr Evans years of labor and mixing up with them uncharitable and sectarian remarks, sending the compound forth to the world as Evans' Sketch.

I cannot pursue this subject, as other engagements call me away, but I have thought it my duty to expose what I consider an unequalled specimen of indolence and bigotry. Jr.

CHRISTIAN REGISTER.

BOSTON, JULY 23, 1831.

DIVINITY SCHOOL IN HARVARD UNIVERSITY.

The exhibition of the students of the Theological School in Harvard University took place on Wednesday last. The performances on this occasion were confined to the Senior Class, instead of embracing, as has hitherto been the practice, all the students of the Institution. This arrangement is in every view preferable; not only preventing the services from extending to an inconvenient hour, but affording to each gentleman reasonable opportunity of doing justice to himself and to the subject he is called to discuss.

We listened to the services of this occasion with more than usual satisfaction. As a whole, and we may say without a single exception, they were characterised by good sense and judgment; by clear and discriminating views of the topics treated, some of which were of no common delicacy, and perhaps not sufficiently adapted to interest a promiscuous assembly. But we cannot forbear noticing with special pleasure the excellent spirit, which pervaded them; we mean the spirit of seriousness and christian charity; and an entire freedom from every thing harsh, sectarian, or extravagant. We welcome this spirit as among the choicest fruits of a truly liberal system of theological study; and as auguring well to the churches. But we refer our readers to the remarks which we have just received from a friend and correspondent, which seem to us so just, that we gladly give them the place of our own.

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[For the Christian Register.]

Mr Editor,—It is true, I suppose, that those, who are present at these occasions but once in several years, can better judge of the actual merits of a particular exhibition. I have observed, that the notices usually taken of these and similar performances have a set phrase and well known air, as coming from appointed and friendly critics. This is natural, in part unavoidable; but more discrimination and strict justice in our reviews of each other are desirable.

Not having been present before for several years, I could compare this with former exhibitions. There are manifest differences, and I think, a decided improvement. This improvement is more in the general tone and temper, than in the interest of the subjects chosen or the style of performance. Both the latter seem to me defective. Of the choice of subjects, there is a good deal of complaint among common hearers. This is to be expected. Subjects coming nearer the understanding and interest of all would of course be more engaging, and attract probably larger audiences. The advantages they have over us in these respects at Andover, I have been disposed to ascribe in some measure to this same choice of subjects and manner of treating them. There is more there of the name and form of criticism, but less, it seems to me, of real thorough criticism. They make their performances more popular and less tiresome, it may be—but at the expense of theological acuteness, (I do not speak of mere learning, but of close reasoning and large views,) and sometimes, it is thought, at the expense of a proper seriousness. In both these, the exercises at Cambridge on Wednesday last were distinguished. Especially, in their tone of deep, fervent, pervading seriousness; and it could not be, that friend or foe could be present, without seeing that all who took part were in earnest—engaged in their work, exhibiting not themselves but their interest in their calling, and their strong desire to make it effectual to their own and others spiritual progress. All that was seen in this respect, all that related to sincerity, earnestness, piety, and charity, was worthy of not common praise.

It were wrong not to say a word of the singing performed by the members of the School. It was truly delightful: simple and unpretending to an uncommon degree, yet rich, expressive, and elevating. Indeed the moral effect of the whole occasion was what every good man must rejoice to witness and to feel. B.

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The following was the order of exercises at the theological exhibition on Wednesday.

Prayer.

Hymn—by the Choir of the Divinity School.

1. On the Character of Richard Baxter.
Mr John L. Russell.
2. On the Comparative Importance of Learning, Eloquence, and Personal Character as Qualifications for the Ministry. Mr William Reed.
3. On the Value of Bishop Warburton's Argument for the Divine Legation of Moses.
Mr George Nichols.
4. On John i. 1—18. Mr Edward H. Edes.
5. On the Tendencies of Sects, on the one hand to approximate in their Opinions, and on the other to become more widely separated in their Affections. Mr Henry F. Edes.

Original Hymn.

Great God! to thee our souls we bow;
Our Guide, our Strength, our Hope art thou:
'T is ours to water, ours to plant;
Increase 't is thine alone to grant.

Give unto each an humble heart,
Yet lofty faith, high hopes impart;
Unfaltering trust with courage strong,
And love to kindle every tongue.

O grant our Master's tenderest art,
To heal the sorrows of the heart;
Gently to win from ruin's road,
And lead the wanderer back to God.

God of salvation! hear our prayer!
Where'er we go, be with us there;
Our high commission help us prove
By words of power, and deeds of love.

6. On Literature, as affecting a Minister's Character and Usefulness.
Mr George Chapman.
7. On Expository Preaching.
Mr Addison Brown.
8. On the Construction of a Harmony of the Gospels. Mr Alanson Brigham.
9. On the History and Character of the received English Version of the Scriptures.
Mr Charles F. Barnard.

Hymn.

WHICH IS THE TRUE ORTHODOXY, THAT OF MAINE OR THAT OF CONNECTICUT?

This question suggested itself to our minds while looking over some pamphlets containing a controversy between Dr Tyler, formerly President of Dartmouth College, now pastor of a Calvinistic Church in Portland, Me., and Dr Taylor, Professor of Divinity in Yale College.

The latter gentleman had reviewed in the Christian Spectator, a Dissertation, by Dr Spring, of New York, on the means of Regeneration. This review called from Dr Tyler a pamphlet of "Strictures," from which we extract a few sentences.

"The writer of the review, it is generally understood, is a distinguished Professor [Dr Taylor] in one of our Theological Seminaries." "This fact gives great importance to his speculations." "I am persuaded that he cannot maintain the ground he has assumed; that he must either retrace his steps, or venture farther into the regions of error." "To represent sinners as using the means of regeneration is an abuse of language, and as this phraseology is not found in the Scriptures, it ought to be banished from the pulpit, and expunged from the systems of theology." "The reviewer affirms, and attempts by a long process of reasoning, to prove, that sinners actually do use the means of regeneration, and that they must use them or they cannot be regenerated." "I shall attempt to show that while his own scheme lies open to all the objections which he has urged against that of Dr Spring, it is embarrassed with other difficulties of a still more serious nature." "The theory rests on an hypothesis unsupported by evidence and contradicted by facts and the word of God." "I cannot suppress the conviction that the reviewer, by inculcating the sentiment that self love is the primary cause of all moral action, has laid down a principle *at war with the interests of vital piety;* and that his scheme, when drawn out in such a form as to be intelligible to the mass of the community, and exhibited in the public instructions of the sanctuary, *will exert a most disastrous influence upon the cause of evangelical religion.*"

And is it indeed so? Has Connecticut Orthodoxy come to be so bad a thing? Verily we could hardly persuade ourselves, when reading some portion of the "Strictures," that Dr Tyler had not mistaken his antagonists of the Spectator for Unitarians.

But what say the gentlemen of the Spectator to these charges? In a long review of Dr Tyler's "Strictures," they express themselves as strongly opposed to this writer's Orthodoxy. We give a specimen of their manner.

"With all Dr Tyler's anxiety respecting a departure from received opinions, it is a little extraordinary, that he should thus *array himself* at the very outset, *against the great body of Orthodox divines in this country and in Europe.*" "We say, then, that Dr Tyler's argument *subverts the laws of moral agency, and of course the foundation of human accountability.* It rests on a triplet of physical impossibilities." "*Ought* sinners—are they under any moral obligation so to use divine truth, as to become holy by it, as the means of regeneration? But they cannot do so according to Dr Tyler's statement of total depravity; it is physically impossible."

What! is it Orthodoxy in Maine, *that sinners are under no obligation so to use divine truth as to become holy by it?* The most enlightened Orthodox teachers in Connecticut say that such is the fact. Truly it is bad enough if such be the fact. How are we to regard this controversy? Maine says to Connecticut,—your theological system is calculated to "exert a most disastrous influence upon the cause of evangelical religion;" and Connecticut says to Maine,—your theological system "subverts the laws of moral agency and of course the foundation of human accountability." Yet both systems are declared by their respective abettors to be pure Calvinism—genuine Orthodoxy. Who will answer us the question at the head of these remarks?

SUICIDE.

Our readers will find some excellent remarks from a discourse of Dr Paley on this subject, on our first page. The discourse itself is well worthy of perusal. We fear, that this topic has not received the attention, which its weight and solemnity, which the dangers moreover and temptations of too many, demand. We are aware of the delicacy, which under special circumstances may attend the discussion of it from the pulpit. Tenderness to the feelings of friends must often prescribe silence. But why should it not sometimes be presented, when no such circumstances exist? The melancholy instances, in which, within the circle too of our own community, this crime has of late been committed, are an evidence, we apprehend, of low and very erroneous conceptions concerning it. There is reason to believe, moreover, that the crime is not seldom meditated; and that there are those—more perhaps than may be commonly suspected—who in the hour of disappointment, under the stings of conscience, the wounds of mortified affection, or the embarrassment of their affairs, need to be reminded that they *are not their own;* that they belong to God, to their families, their country and the world; that in this great sense, not less than in others, as no man liveth to himself, so no man dieth to himself.

ORDINATION.

The ordination of Mr George Nichols, who is about to assume the pastoral care of the Independent Congregational Church in Meadville, Pa. was attended in the Chapel of Harvard University, on Wednesday the 20th inst., at 4 o'clock, P. M.

The Introductory Prayer was by Professor Palfrey of the Divinity School, Reading the Scriptures by Mr Newell of Cambridge, Sermon by Mr Furness of Philadelphia, Ordaining Prayer by Mr Colman of Salem, Charge by Dr Ware, Right Hand of Fellowship by Mr Putnam of Roxbury, and Concluding Prayer by Professor Ware Jr of Cambridge.

The Sermon was from Titus iii. 8, "This is a faithful saying and these things I will that thou affirm constantly, that they who have believed in God might be careful to maintain good works."

Mr F. spoke of the importance of preaching the great truths of religion, with special reference to the formation and improvement of character. We may differ, he said, on points of abstract speculation, but no one can deny the necessity of cultivating the spiritual and immortal principles of our nature, so as to produce a character like that of our divine example,—a character pure, lovely, elevated, and fruitful in good works.

This idea was enforced with several impressive considerations, which were illustrated with uncommon beauty and power. The whole Discourse was calculated to give a high idea of the zeal, judgment, and ability of the preacher, and to produce the best effects on his audience.

LATE PUBLICATIONS.

The Scriptural Interpreter. Vol. 1, No. 1, July 1831. Boston: L. C. Bowles.

The first number of this new publication was issued the present week, and if it may be taken as a specimen of the future character of the work, promises fair to supply a want which has been long felt. Our scholars and theologians have had abundance of materials to give them an accurate acquaintance with the contents of the Scriptures, and we trust it is generally considered, that they have turned them to a good account. But there is a great and lamentable deficiency in the popular knowledge of the history and character, the objects and spirit, the style and composition of the different books contained in the Holy Bible. A blind reverence, or a sceptical indifference, has almost taken the place, in the great mass of society, of sound and accurate information respecting the records of our religion. How many children in the Sunday Schools are taught day after day and year after year, to repeat long passages and to collect difficult texts in support of a favorite doctrine, without the slightest attempt to give them that understanding of the Scriptures, which would be required of a common schoolboy in the preparation of his daily task. The evil lies in the general ignorance of those who undertake to teach. Of course there are exceptions to our remarks, but who that knows anything of the matter does not know that, for the most part, the essential requisites to a right knowledge of the Bible are not even admitted in theory by a great majority of those who profess to be teachers of the doctrine of Christ? And if they are not well informed, it is their misfortune rather than their fault. We do not doubt that they have the disposition to learn, but where are the means? Is Scott's Family Bible a sure guide to the knowledge of the Bible? Yet how many take it as their infallible standard. Are the Union Questions fitted to lead the questioner or the questioned into all truth? Yet how many lean on the Union Questions, as the rock of their strength? The fact is, we have few books that can be relied upon in the explanation of the Bible. We want more. We want those which shall give the great acknowledged results of learned criticism in a popular form. We want truths, which are now wrapped up in Hebrew, and Greek, and Latin, and German, to be brought out to the people in their mother tongue.

We have great confidence that this little work will do much to supply the deficiency. We can trust to the well known zeal, diligence, and impartiality of the editor, to give us from month to month the valuable fruits of his studies and inquiries. We recommend it to the attention of parents and teachers, as well as all others who wish to obtain clear and satisfactory views of the sacred oracles.

Pious Reflexions for every day in the Month—translated from the French of Fenelon. Published by James Loring.

This is one of the neatest and prettiest little books we have seen; making another convenient edition of that excellent manual of piety by the Archbishop of Cambray. It is in every sense a *pocket* edition, for one can hardly imagine a pocket so small, that it will not fit it. The typography is uncommonly neat; and he, that would carry about with him a companion, that shall give him no trouble, and may profitably employ a moment's leisure, and in the short intervals of business may refresh his care with a morsel of spiritual nourishment, at once safe, pleasant and holy, may find one here. He surely cannot complain of its bulk or its price; and a word or a line, coming in season amidst earthly care, temptation, or sorrow, with its instruction, its rebuke, or its solace—"behold!"—says the preacher—"how good is it!"

Library of Entertaining Knowledge. Vol. VI. Part 4. Insect Transformations. Boston: Lilly & Wait, 1831.

We have frequently spoken of this interesting and instructive work. Its merits are so commonly acknowledged, that it would be superfluous to dwell on them, and we refer to the number just issued to acquaint our readers with the progress which the enterprising publishers have made in reprinting it, and to bespeak for it the continued favor of the public.

SUMMARY.

Eulogy on Mr Monroe. Hon. John Quincy Adams has consented to deliver an eulogy in this city, on the late President Monroe.

Pluralities. 'There are twentyfive livings in the Isle of Ely,' is the assertion of an English newspaper, 'one of which is of the value of £6000 per annum, two of £2400 each, four between £1500 and £2000, four between £1000 and £1500, two of £1000, two of £800, one of £500, and nine under £500; and in the whole, but two resident incumbents!'

The City of Albany. Child's Albany Directory for 1831-2, contains some interesting statements respecting the growth of that city. The city is the oldest settlement but one in the United States. Jamestown in Virginia has precedence, having been settled in 1607, while Albany dates its origin in 1610. Hudson sailed up the North River in 1609. The population of Albany has been latterly rapidly progressive. The following table is nearly correct:

Years.	*Inhabitants.*	*Years.*	*Inhabitants.*
1790	3,506	1820	12,541
1800	5,349	1825	15,947
1810	10,762	1830	24,216

The increase during the last five years has been more than one half of its whole population in 1825, to wit: 8,242—an increase which has scarcely a parallel in the United States in so short a period. In 1790 the white population of the city was less than 3,000.

In Kalm's time there were 40 sloops trading to Albany. In 1828, there were 550 vessels, exclusive of 66 oyster and fruit boats, paying wharfage, (viz. 155 by the season, and 395 by the day,) including 16 steamboats that belonged to this city and the city of New York. The whole amount rated as going from and returning to the city in these vessels in 1828, was 277,914 tons. There are also now several thousand canal boats, each carrying greater loads than the largest sloops in Kalm's time. The city is the seventh in the United States, and covers an area of 8 000 acres. State Street is 1,900 feet long, and ascends 120 feet from the river to the Capitol.

Ship Friendship. It appears from the Salem Register, that the ship Friendship of that port, which has just arrived, was robbed in February last, by the Malays, on the west coast of Sumatra, and several persons belonging to her killed.

The Salem Register introduces the account from the Friendship's Log-Book with the following statement.

On the 7th of Feb. last, while the Friendship was lying at Qualah Battoo, loading, the captain, second officer, and four of the crew on shore, weighing pepper, she was risen upon by the crew of a Malay pepper boat, who were permitted, contrary to the regulations of the ship, to come on board, and after killing her first officer, Mr. Charles Knight, and 2 men, and badly wounding several others, succeeded in cutting off the ship, and plundering her of all the specie on board, amounting to about $12,000, and 12 chests of opium, together with all the ship's papers, spare sails, rigging, cabin furniture, chronometers, nautical instruments, books, charts, wearing apparel, and in fact, every moveable article of value on board. Capt. Endicott, with the boat's crew on shore, had a narrow escape for their lives. After plundering the ship, the Malays made many ineffectual attempts to run her on shore, but by the prompt and timely assistance of the ship James Monroe, Porter, of New-York, brig Gov. Endicott, H. H. Jenks, of Salem, and brig Palmer, Powers, of Boston, the ship was retaken before they could accomplish their object. The particulars, as taken from the Friendship's log-book, after the accident, are as follows:

"Monday, Feb. 7, at 8 A. M. the captain, second officer, and 4 men went on shore to weigh pepper. At 3, 30 P. M., succeeded in obtaining one boat load; saw her leave the bank of the river near the scale house, with the usual complement of men in her, that is to say, one steersman and six oarsmen. The natives still bringing pepper to the scales, with the promise of giving us another boat load to-day. The first boat was observed to make considerable delay in getting out of the river, and we supposed the crew might be stealing pepper from her and secreting it among some neighbouring high grass—two of the ship's men were accordingly sent down to watch them, and upon their approaching the boat, five or six Malays were seen to jump up from the grass, and hurry on board her. The ship's people supposed them to be the boat's crew, as they had seen about the same number quit her previous to their being observed by the Malays. At this time there was a brig standing into Soosoo. While waiting for the natives to complete our other boat load of pepper, Capt. Endicott sent to the beach to ascertain if the brig approaching had hoisted any colours; he then saw that the pepper boat, which at this time was within a few yards of the ship, had at least double the men in her that she had when she left the scales—he immediately returned and inquired into this circumstance; the men who were sent down to watch the boat in the river *then* informed, they saw her take in several men out of a ferry boat at the mouth of the river, but as they all appeared to be "youngsters" they did not think the circumstance of sufficient consequence at the time to report it. Our suspicions were immediately excited that all was not right; yet trusting that they would not be permitted to go on board, it being contrary to the established regulations of the ship, in the absence of the captain, to admit more than two Malays on board her at a time, and deeming it too late to render any assistance if they were, the second officer and two men were sent to the beach to observe the movements on board, who almost instantly returned with the information that there was trouble on board, and that men were seen jumping overboard from her. Convinced from this circumstance that *we on shore* had no time to lose, we immediately sprang into the boat and pushed off.—Almost instantly crowds of Malays began to assemble on the points of the river which are about 60 yards asunder, brandishing their weapons and otherwise menacing us. At the same moment a ferry boat with eight or ten men in her, armed with spears and krisis, pushed off to intercept our passage of the river, but by pulling directly for her, and presenting a Malay sword, we succeeded in keeping them off. When we had cleared the river and come in full sight of the ship, we ascertained that the Malays were in full possession of her, some of them walking about the decks, while others were making signals of success to the people on shore; none of the ship's crew except one man aloft was to be seen. At this moment three Malay boats, with 40 or 50 men each, came out of the river and pulled towards the ship and us. We then concluded our only chance to recover the ship, was by obtaining assistance from other vessels, and for this purpose we made the best of our way to Muckie, where we knew two or three American vessels were lying—at 1 o'clock, A. M. we reached Muckie, which lies 25 miles from Qualah Battoo, and found there ship James Monroe, Porter, of New-York, brig Governor Endicott, Jenks, of Salem, and brig Palmer, Powers, of Boston, who determined, on hearing of our misfortune, to proceed to Qualah Battoo and endeavor to recover the ship.—They accordingly immediately got under weigh, but owing to the lightness of the wind, did not reach Qualah Battoo in season to effect any thing that day; but on the morning of the 9th, a Malay was sent on shore to demand the ship of the Rajah, accompanied with the threat that if the Malays did not immediately desert her we should fire upon the town. The Rajah, however, positively refused to give her up, and sent word that we might take her *if we could.* The three vessels immediately commenced firing upon the ship and the boats which were passing with plunder, and were answered by the forts on shore, and the Malays also firing the ship's guns at us. In their attempts to get her on shore she had become entangled among a large cluster of shoals, which rendered it extremely dangerous for either of the vessels to attempt to lay her alongside; they however after blowing themselves up with an open keg of powder out of which they were loading the guns, soon ceased firing on board the ship, when a boat from each vessel was despatched to board her, under cover of the guns from the vessels, and which they did without opposition, the Malays deserting her at the approach of the boats. They found her within pistol shot of the shore, and on examination ascertained that she was plundered of every thing valuable, and scarcely any thing but her pepper remaining. The appearance of the ship at the time they boarded her beggared all description; every part of her bore ample testimony of the scene of violence and destruction with which she had been visited.

We subsequently learnt that the pepper boat exchanged her crew of fishermen at the river's mouth for a set of opium smokers, rendered desperate by their habits, and to these were added also men of the same class taken from a ferry boat;—that when she came alongside not one of them was recognized by the ship's company as having been off to her before; they were all however indiscriminately permitted to go on board, and the attack was commenced simultaneously in different parts of the ship by some concerted signal, and 3 or 4 men with the first officer were instantly kris'd, and the crew being taken by surprise, and unprepared, the ship fell an easy prey to them.

Killed on board the F. Mr. Charles Knight, chief officer, John Davis, and George Chester, seamen.—Wounded, Charles Convers, seaman, badly, John Masury, seaman, and William Francis, steward.

In the Salem Register of Thursday, we learn that Capt. Endicott and his companions in the boat owed their safety principally to a benevolent Malay, by the name of Po Adam, a man of considerable property and influence, who, as they pushed off from shore, sprang into the boat, with his sword and other arms, and assisted in defending them, and in obtaining the aid by which the vessel was retaken.

Typographical Wonder. 'A work very truly described as a typographical wonder,' says an English (Brighton) Gazette, 'has been presented to their Majesties at the Pavilion. It is the New Testament, printed in gold on porcelain paper; and it is the first instance where such printing has been successfully executed on both sides. Two years were employed in perfecting this work, of the costly nature of which an idea may be formed from the fact that the gold it contains is of no less value than five guineas.'

Gouverneur Morris. Messrs Gray and Bowen of this city, propose publishing a Life of this patriot, written and compiled by Mr Jared Sparks, whose name is a sufficient pledge of the ability and fidelity with which the work will be executed. The prospectus contains a sketch of his public life and of his character, which we copy.

During a period of forty years, Gouverneur Morris was more or less engaged in important public affairs, and under a variety of circumstances, that gave a peculiar interest to the events of his life. At the early age of twentythree, and at the very beginning of the Revolution, he was chosen a member of the Provincial Congress, Convention, and Committee of Safety, till he was sent to the Continental Congress in 1778. Although very young, he was on the Committee for drafting the first constitution of New York, and by his eloquence in debate, and his profound views of the subject, he exercised a wide influence, in company with Jay and Robert R. Livingston, also young men, in carrying that instrument through the convention.—In the old Continental Congress he took a conspicuous part, and several papers drafted by him are among the ablest on the records of that assembly. For three years his financial abilities were exercised in concert with Robert Morris, in the great work of reforming the finances and restoring the ruined credit of the nation.—He was in the Convention of 1787 for forming the Constitution of the United States, and was, as Mr Madison has said, "an able, eloquent and active member." Being on the Committees for maturing the form and language of the Constitution, after the several clauses had been discussed and passed, this task devolved on him, and the style and arrangement of the Constitution as it now exists are due to his pen.—In the year 1788 he went to Europe, and was entrusted by Washington, after he came to the Presidency, with a secret and important mission to the government of Great Britain. This kept him some time in London, but he resided principally in Paris, and was appointed Minister from the United States to France, as the successor to Mr Jefferson. His entire residence in Paris was nearly five years, in the midst of the most exciting times of the French Revolution, and he was on terms of intimacy with many of the leading actors. He corresponded with Louis XVI. on the expediency of his subscribing to the Constitution, and at the request of those in power he sketched the draft of a Constitution for France.—After ten years' absence, and travelling and residing in Germany, Holland, and other parts of Europe, he returned to his native country, and was chosen a member of the Senate of the United States from New York. The latter years of his life were passed on his estate, the place of his birth, at Morrisania. He was a member of the first body of Canal Commissioners in New York, and drew up the three first reports. The idea of conveying the waters of Lake Erie to the Hudson River, is said to have originated with him.

Possessing active habits, and remarkable method, and connected in political relations with many of the first men of the age, his correspondence was very extensive, and from the time he went to Europe till the end of his life it has been preserved with much care His private correspondence with Washington, on the changing scenes of the French Revolution then passing under his eye, is curious and valuable, as also his official despatches, and other letters written during the same period. He moreover kept a Diary, in which the occurrences of every day are noted. This Diary comes down in a continued series to the end of his life, and fills thirteen volumes.

The work, which is now preparing for the press, is intended to embrace all the interesting particulars of his public life, so far as they can be drawn from the large mass of papers left by him at Morrisania, and such materials as have been obtained from other sources. As an evidence of his industry and method, in regard to his papers, it is sufficient to state, that the copies of his letters fill fourteen volumes of letter books, closely written and copied in his own hand; and in addition to these, are many drafts of letters not recorded. He was a voluminous writer in the public journals, especially during the leisure of his latter years, and many of his anonymous pieces, although tinged with strong party principles and feelings, are written with signal ability and force. He was a true patriot from the beginning to the end of his career, expressing at all times the most devoted love of his country and its institutions, sometimes doubtful of its destiny, but never relaxing in his ardor for its liberties, prosperity and greatness. Erratic in some of his political opinions, he was fearless in stating, and resolute in defending them, always acting from sincerity and honest views, free from the passion for popular applause, which courts the fancy of little minds, and of too frank a disposition, and too magnanimous a spirit, to seek the attainment of selfish ends through the grovelling channels of intrigue, or in the treacherous garb of hypocritical acquiescence. Whether right or wrong in his estimate of men and things, the world knew his thoughts, and he was contented that they should be taken for their value.—With the doctrines and objects of the French Revolution he professed no sympathy, and he predicted to some of its early leaders many of the fatal consequences which followed. His views of our own government were more in accordance with Hamilton's, perhaps, than with those of any other of his political associates. After his return from Europe, he attached himself warmly to the federal party, disapproved the administrations of Jefferson and Madison, deprecated the embargo and the war, and talked and wrote with his usual zeal on all the acts and projects connected with these measures. It is probable, indeed, that among his papers is contained a more full account of the sentiments, aims, and operations of that party, during the years of its most active existence, than can be derived from any other single source.

Discovery of Utopia. The streams in the Huron country, [says the Rochester Advertiser,] glide over pebbles of cornelian, topaz, jasper, agate, opal and quartz, and are as pure as crystal. They are cool enough for drinking in the hottest day in August. The great lead mines are in the southern part of this district. They have been wrought but three years, by comparatively few persons, and under every possible disadvantage; yet nearly thirty million pounds of lead have been made there. Only about a mile square of surface has yet been opened, and from this thirty million pounds more might be extracted, without opening a new mine. The whole of the lead district occupies a surface of one hundred miles square, including, however, a district of copper ore about twenty miles long, and four or five broad. The climate is fine and pure, and the soil of the prairies is admirable for grain. Among the curiosities is a sort of *vegetable compass*, the "rosin weed," from the position of whose leaves it is said that the north and south points can be ascertained.

Yankee Notion. Niles' Register mentions a machine of which we have not before heard. Inventions bid fair to supersede the use of hands.

A machine has been invented for preparing boards for floors, &c. It will plane and joint and grove as much work as sixty men, and in the best manner, attended by two boys. The patent right of this machine is valued at hundreds of thousands of dollars—that for the city of Boston, only, at 50,000.

Bethlehem—From a Traveller's Note Book. We visited this charming town, on our way to Philadelphia, and found it to exceed our most sanguine expectations. It has become the resort for many from various parts of the Union, and some families from "the city," spend a part of the summer here. The accommodations are good. We stopped at the large establishment kept by Atherton, a Quaker, who with his wife and daughter do every thing to make it the traveller's home. This house is very large, three stories high, and commands a fine view of the country. It belongs to the Moravians, by whom this place was first settled: and at this time it continues to be, exclusively, a Moravian settlement. The only place of worship is a spacious church belonging to that denomination; it will contain on the lower floor about two thousand persons. The Moravians are fond of music; and in the church, besides a fine toned organ, they have a full band of instruments. A day or two previous to our arrival, one of their old members died, and as they have a peculiar ceremony on such occasions, you shall have it as communicated to me. As soon as a member dies, four musicians ascend to the top of the tower of the church, with trumpets, and announce the death to the four quarters by blowing the death dirge. The body is immediately removed to the house appointed for the dead; and on the third day, the friends of the deceased assemble at the church, where the funeral service is performed. The corpse is brought from the dead house to the lawn in front. The mourners place themselves around it, and after several strains of solemn music, the procession takes up the line of march to the grave, preceded by the band still playing, which is continued some time after the coffin is deposited. The grave yard is kept with perfect neatness. The graves are in rows, on each side of which is placed a piece of stone, about twelve inches square, on which is engraved the name of the deceased—the date of his birth and of his death. Among the many that we looked at, was that of the pious Heckewelder, who was born 1743, and died 1823. Bethlehem is about 50 miles from Philadelphia, 10 from Easton, between which place and New York there is a daily line of stages. It is situated on Lehigh, the river and the canal to the Delaware running through it. One thing is remarkable—that *not a single lawyer* resides in Bethlehem. The community-system of the Moravians accounts for this moral phenomenon.

Germany. The following facts, taken mostly from an able and interesting editorial article in the two first numbers of the Andover Biblical Repository, will present a full view of University education. All the Universities mentioned are in a greater or less degree on the German plan—though the first six are in Prussia; Bale is in Switzerland; Strasburg is in France; Copenhagen is in Denmark; Dorpat is in Russia; and the last four in Austria.

Name.	*Date of estab.*	*Students.*	*Vol. in lib.*
Berlin,	1810	1,800	180,000
Bonn,	1818	1,000	66,000
Breslau,	1702	1,200	
Konigsberg,	1544	441	60,000
Halle,	1694	1,330	40,000
Greifswalde,	1456	160	50,000
Erlangen,	1743	431	100,000
Freiburg,	1457	600	
Giessen,	1607	500	30,000
Gottingen,	1734	1,300	230,000
Heidelberg,	1386	602	45,000
Jena,	1558	5 to 600	100,000
Kiel,	1665	333	
Leipsic,	1409	1,400	60,000
Marbug,	1527	351	100,000
Munich,	1826	1,854	400,000
Rostock,	1419	150	80,000
Tubingen,	1477	876	130,000
Wurzburg,	1403	676	100,000
Bale,	1459	100	36,000
Strasburg,	1621		
Dorpat,		400	40,000
Copenhagen,	1475	6 to 700	80,000
Vienna,	1365	515	80,000
Prague,	1348		100,000
Innspruck,	1672		
Pesth,	1780	1,710	

From the preceding statements it appears, that in the 19 Universities of Germany proper, there are on an average constantly more than 15,000 students, in a population of about 30,000,000. These are taught by more than 1,000 professors and instructers. On the other hand, in a portion of the Austrian dominions, containing a population of 18,000,000, there are four Universities, and about 3,600 students. If we inquire into the causes of this success in the German Protestant Universities—for only three out of the 19, Freiburg, Munich, Wurzburg, are Catholic, and these are now conformed to the Protestant model,—we shall find them without difficulty. The first reason, and a very obvious one, is the small number of Universities in comparison with the whole population; there being only nineteen for 30,000,000. The fewer Universities the greater the concourse at each of them. A second reason is the fact that in Germany the intellectual energies have no outlet in the ordinary channels of an active practical life. In the whole of Germany there exists no opportunity for addressing a public assembly except from the pulpit. The proceedings of all courts of justice are private, and conducted mostly in private. Men of aspiring minds are driven to the cultivation of literature and science. A third reason rises from the nature of the governments, and the relation which the University sustain to them. The German governments are despotic. Every place of honor or profit is directly or indirectly dependent on the government. The Universities were established and are supported by the government. No one can ask for an office in the courts, in the church, or as a physician, unless he has been at a University. This is a *sine qua non.* This is the great secret why the Universities are crowded, and why the great body of the students study with a diligence and perseverance, which are unknown in other countries.

The Polish Commander in Chief. No public character now on the stage is placed in a more conspicuous and interesting situation than the brave Skryznecki. We find the following brief notice of him in the Hingham Gazette.

Gen. John Skryznecki was born in Galicia, in 1787, and studied at Leopold. When the French armies entered Poland, in 1806, Skryznecki, then nineteen years of age, left his father's house, and enlisted in the first regiment of infantry commanded by Col. Kasimir Melachowski, now General of the division, who lately covered himself with so much glory. At the opening of the memorable campaign of 1809, in the Grand Duchy of Warsaw under Prince Joseph Poniatowski, Skrzynecki was raised to the rank of Captain in the 16th regiment, then formed by Prince Constantine Czartorski. In the campaign of Moscow, in 1813, he was appointed chief of battalion, and in 1813 and 1814 he gave repeated proofs of his talent and intrepidity. It was in the hollow square of his battalion that Napoleon took shelter at Arcissur Aube, when the regiments of the young guard gave way. The Polish soldiers transferred the precious deposit to the French corps which arrived soon after, and Skrzynecki charging the enemy under the eyes of the Emperor, beat them back with considerable loss. Appointed Knight of the Legion of Honor, and of the military order of Poland, Skrzynecki returned to his country, with the remnants of the Polish troops, and obtained the command of the 8th regiment of infantry, in the 2d brigade of Gen. Ignacio Blumer, the same who received eighteen balls through his body in the night of the 29th November.

FROM EUROPE.

Poland. The London Star of June 3d, contains cheering intelligence respecting this magnanimous nation.

The brave Polish Commander has completely outmanœuvered the Russians. While a Polish corps was amusing them at Minsk, Skryznecki united all the corps on his left, crossed the Bug, and taking Ostrolenka by assault, has proceeded to Lonza, defeated the Russian Guards at Tychosin, and in fact occupied the whole country between the Bug and the Narew.

Accounts from Warsaw of the 25th, left Diebitsch at Zocolow, apparently in route for Ostrolenka or for Bielsk or Bialystock, with no resource but to throw himself on the protection of Prussia, as Dwernicki threw himself on the Austrians. He has however, to cross the Bug and Narew, with Polish corps on every side of him.

By this masterly movement, the Polish General has placed himself in contact with the Samogitians, Lithuanians, and other revolted districts, by whose population his army will be indefinitely augmented, so as to leave to Diebitsch no prospect of escape, but within the Prussian frontiers. The foreign journals assert he will endeavor to reach Thorne, in Prussia; but we expect he will seek to cross the Rossoka, and avail himself of the shelter of its vast forests.

The march of Skryznecki is without parallel in modern warfare. From Warsaw to Ostrolenka, was a flank march of full eighty miles; thence to Lonza another 30; and to Tychosin 20 more—the last 50 being in the rear of the Russian grand army. The Poles seem also to have gained advantages in a repulse of the Russians at Minsk; and this, with the new position of Skryznecki, no doubt forced Diebitsch to retreat to Zocolow, near the lower Bug.

The ranks of the Warsovians have also been recruited by volunteers from Prussian and Austrian Poland; and the whole campaign resembles a war of chivalry; in which the enlightened enterprise of Europe is directed individually against the further encroachments of the barbarous Muscovites, Tartars and Siberians.

A private letter from Warsaw, dated 18th, says:—Since last Thursday the two armies are in full movement. Gen. Diebitsch has made a manœuvre with the principal part of his army, in the direction of the Bug and Narew, with a manifest intention to get into the Wawodie of Plock, to gain the Prussian frontiers. The motive of this change of position is not difficult to be understood, as the Russian General finds it difficult to receive his convoys from Russian Poland, and he now wants to gain the Prussian frontiers, to be in communication with Thorne, where he has a considerable magazine of provisions and ammunition waiting for his approach.

Gen. Skryznecki has also made a flank movement; on Friday morning his head-quarters were at Milosna, in the afternoon at Jablonna, and on Saturday at Sierock—his main army was in the direction of Pultusk. Three hundred Polish officers have received orders to proceed to Lithuania, to organize the insurrection there. We have this moment a report, that in the environs of Ostrolenka the Imperial Russian Guard have experienced a new check. General Uminski commands in that quarter.

The Messager de Pologne, a Warsaw paper, of the 21st May, announces that Gen. Skryznecki had taken Ostrolenka on the 18th, where he obtained a large sum of money, the baggage of the enemy, and 1700 prisoners. The object of Skryznecki in advancing to Ostrolenka, is supposed to have been to get between the Russians and their supplies.

From St Petersburgh. Capt. Dwyer, of the brig Czarina, from Cronstadt, states that very little was published at St Petersburgh relative to the war against Poland. The Russians generally admitted the loss of 80,000 men since the commencement of the campaign, and it was said that the Emperor anticipated the sacrifice of 200,000 lives before the final subjugation of that country.

It was currently reported at Elsineur that the Poles, aided by the Lithuinian Insurgents, had cut off the Russian supplies, and that Diebitsch would be compelled to enter the Prussian dominions; it was also reported that Wilna, was in possession of the Insurgents.

MARRIAGES.

In this city, by Rev. Mr Greenwood, Mr John T. Coolidge to Miss Louisa R. Tilden.

By Rev. Mr Frothingham, Mr Joseph N. Howe, jr. to Miss Eliza Morrill, daughter of James Morrill, Esq.

By Rev. Mr Motte, Mr George W. Harrington, of Roxbury, to Miss Elizabeth Smith of Boston.

Mr Joseph Poor, merchant of Portland, to Miss Elizabeth Austin, daughter of Thomas Hooper, Esq. of this city; Mr John Stedman to Miss Martha Ann Boothby.

In Sherburne, Mr Hamlet Sanger to Miss Sarah Ann Paul.

In Portsmouth, Mr Wm H. Walker to Miss Mary Mendum, eldest daughter of Mr Robert M.

In Washington, Philip Henry Echols, Esq. of Monticello, Geo. to Miss Margaret L. M. Berrien, daughter of John Macpherson Berrien, Esq.

DEATHS.

In this city, Mr Selah Wilson Lawrence, aged 23.

In Roxbury, Mrs Catharine Amory, wife of John Amory, Esq. aged 70.

In Cambridge, Miss Sarah R Holman, aged 21; Mrs Sarah, wife of Mr Jonathan Wyeth, 35.

In Dorchester, Mrs Mary, widow of the late Mr Jonathan Fierce, aged 78.

In Milton, Mr William Briggs, aged 71.

In Scituate, widow Ruth Bowker, aged 88.

In West Bridgewater, Gamaliel Howard, aged 80.

In Sudbury, 18th inst. Mrs Elizabeth Hunt, wife of Mr Augustus Hunt, of Lowell, aged 33.

In Northborough, Mrs Susannah Wood, relict of the late Capt. Samuel Wood, aged 77; Mr Daniel Smith, 86, being the oldest man in the town.

In Newburyport, Mr William Starkey Titcomb, aged 49, a graduate of Harvard University, in the class of 1801.

In Portsmouth, Betsey, daughter of Mr Simeon Akerman, aged 9.

In Alexandria, after a severe illness, in the 55th year of his age, Samuel Snowden, Esq. for thirty years past proprietor and publisher of the Alexandria, (Phenix) Gazette, and, we believe, the original founder of that paper.

BELKNAP'S PSALMS AND HYMNS.

Any Religious Society or Association, desirous of procuring 300 or 400 copies Psalms and Hymns, *Belknap's Selection*, which have been some time in use, can obtain them on favorable terms on application at this office. July 23.

JUST published by L. C. Bowles,

THE SCRIPTURAL INTERPRETER.
Vol. 1. No. 1.

CONTENTS.

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How should the Bible be read.
Meaning of the names given to the whole and to parts of the Bible.
Claims of the New Testament to attention.
Different Character of the Books of the New Testament.
Reasons for a New Translation of the Bible.
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" " " " " 13—17.

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HYMNS, SONGS AND FABLES FOR CHILDREN.

For sale at the Christian Register Office, Hymns, Songs and Fables for Children, by the author of Well-Spent Hours.

ORIGINAL POETRY.

[For the Christian Register.]

LINES

UPON THE PLANTING OF SHRUBBERY ROUND THE GRAVE OF A SISTER.

Sweet emblems of life! blooming flowers of spring!
The rose and the lily so fair!
In sorrow and sadness these tokens we bring,
For what lies slumbering there.
These, these are the offerings sympathy gives,
Bestowed with affectionate love,
And fain would we honor the spirit that lives
In its heavenly mansion above.

These willows and daisies we hither have brought
To the tomb where her ashes repose,
And by these fit emblems let us be taught
The lesson mortality shows.
Still these humble services do but disgrace
The love in our bosoms we bore,
And memory sighs for a smile of that face,
That never shall lighten us more.

Hush! hush! my vain thoughts! 'tis rebellious and proud,
To harbor these sighs and these tears,
Let the sun of our faith dispel the dark cloud,
That lowers with doubts and with fears.
The labor is pleasant though all is in vain,
These flowers will wither and die;
But the seeds we would plant and the flowers would train,
Shall flourish forever on high. H.

[For the Christian Register.]

EVENING HYMN.

Mighty God! another day
Me hath sped along my way;
Nearer to my grave I've come,
Nearer to my endless home.
Thanks for life's extended length,
For continued health and strength,
Food and raiment, sun and air,
Still provided by thy care,
Powers of soul and body still
Guarded from each threatening ill,
Friends to love, and good to do,
Truth to seek, and heaven pursue;—
Gracious God! my thanks sincere
Kindly stoop thee down to hear;
Bid them gush full, warm, and free,
From a spirit filled with Thee!
Round me close the shades of night,
Gird me with thy presence bright;
Darkness comes not where Thou art,
Dwell Thou ever in my heart! B.

MISCELLANEOUS.

THE LATE PRESIDENT MONROE.

The memory of our early and faithful patriots should be preserved. Mr Monroe's life entitles him to special remembrance. The Salem Register gives a sketch of his history, which we copy.

Mr Monroe was born in September 1759, in Westmoreland County, Virginia, on the Potomac, on land of which a century and a half before, his ancestor, who first migrated to this country, was the original grantee. He was educated at William and Mary College, and in 1776, entered the revolutionary army as a cadet. He was soon after appointed a Lieutenant, and in the summer of that year marched to New York, and joined the army under the command of Gen. Washington. He was engaged in the battle of Harlem Heights, in that of White Plains, in the retreat through the Jerseys, and in the attack on Trenton. In the last he was in the vanguard, and received a ball through his left shoulder. For his conduct in this action, he was promoted to a captaincy. He was soon after appointed aid to Lord Sterling, and served in that capacity during the campaigns of 1777 and 1778, and was engaged in the actions of Brandywine, Germantown, and Monmouth. He distinguished himself in these actions. By entering the family of Lord Sterling, he lost his rank in the line, which he was anxious to regain, but as this could not be regularly done, Washington recommended him to the Legislature of Virginia, who authorized the raising of a regiment, and gave him the command. In the exhausted state of Virginia, Col. Monroe having failed to raise his regiment, resumed the study of the law, under the direction of Thomas Jefferson, then Governor of Virginia. He was active as a volunteer in the Militia in the subsequent invasions of Virginia, and in 1780 he visited the southern army under De Kalb, as a military commissioner, at the request of Gov. Jefferson.

In 1782, he was elected a member of the Virginia Assembly, and the same year by that body a member of the Executive Council—and in 1783, at the age of 24, a member of the old Congress, in which he served three years. He was always at his post, engaged in the most arduous duties. He introduced a resolution to vest in Congress the power to regulate the trade with all the States, and other important resolutions. He was appointed a commissioner to settle the controversy between New York and Massachusetts. In 1787, he was again returned to the Assembly of Virginia, and in 1788, a member of the Convention of that State, to decide on the present Constitution of the United States. In 1790 he was elected a member of the Senate of the United States, in which body he served until 1794. In May 1794, he was appointed Minister Plenipotentiary to France. Mr Monroe was recalled from this mission in 1796, by Col. Pickering, then Secretary of State, with an implied censure. On his return he made an appeal, in an octavo volume of considerable size, to the people of the United States, on the subject of his mission and recal. In 1799, on the nomination of Mr Madison, he was appointed Governor of Virginia, in which situation he served the constitutional term of three years. In 1803 he was appointed Minister Extraordinary to France, to act in conjunction with Mr Livingston, the Minister resident there. The fruit of this mission was of the greatest consequence to this country, as it terminated in the acquisition of Louisiana. The same year he was appointed Minister to London, and the next year to Spain. In 1806, in conjunction with the late William Pinckney, he was again appointed Minister to London.

Mr Monroe having been prominently brought forward as a candidate for the Presidency as successor of Mr Jefferson, had an option given him to remain at the Court of London, or return. He returned, but soon after withdrew from the canvass. In 1810 he was again elected a member of the Assembly of Virginia, and in a few weeks after the meeting of that body, Governor of the State.

On the 26th November 1811, he was appointed Secretary of State. The intrigues of General Armstrong having placed the War Department in a very embarrassed state, Mr Monroe voluntarily descended from the Department of State to this inferior department, but made it by his judicious management the most important department. To him is attributable in great measure the glorious termination of the last campaign of the war on the Lakes, and at New Orleans. To get means to carry on this campaign, he pledged his own name to an enormous amount. After he had reduced to order the War Department, he resumed the duties of the Department of State, which he continued to exercise until in 1817 he was chosen by the people of the United States the successor of the patriot and sage, James Madison, who yet survives him, conferring blessings on his country and age. In 1821 he was reelected by a vote unanimous with a single exception, one vote in New-Hampshire having been given to John Q. Adams.

In the appointment of his Cabinet and in the measures of his administration, he was most wise and fortunate. During his administration our difficulties with Spain were adjusted, and Florida added to the United States. Our internal resources and manufactures nourished and invigorated, and a lofty tone assumed in relation to our continental neighbors, which saved them from being deluged by the myrmidons of the Holy Alliance, and secured their ultimate independence of Spain and Portugal.

Mr Monroe was so devoted to the public, that his own affairs were so much neglected, that two munificent grants, one at the last session of Congress of thirty thousand dollars, will scarcely pay his debts. These grants evince the gratitude of his country, and the merit of him who was their object. With talents greatly inferior to his predecessors or immediate successor, by untiring devotion to his public duties, he crowned his administration with consummate wisdom, and entitled himself to the lasting gratitude of his country and of mankind; and he will always bear the character of a patriot, without fear and without reproach.

The New York 'Courier and Enquirer' introduces an account of Mr Monroe's funeral with these warm hearted and just remarks.

Yesterday the remains of JAMES MONROE were committed to the earth with a feeling becoming his talents, his services, and his virtues. All ranks and degrees—all denominations—and all parties, united in doing the last offices to the honest man, the virtuous, experienced, and able statesman—the soldier of the Revolution who gave the blood of his youth, the vigor of his manhood, and the wisdom of his age to his country. The ancient soldiers of the Revolution—the gray-headed remnants of patriotism and glory—their young successors of the army and navy—the citizen soldiers, and the citizens themselves, followed him to the last depository of honor, glory, and greatness, and united in one sentiment and one voice—in one testimony, to his having lived and died a good man—a good soldier—and a good patriot.

This was the last of "the companions of the Prophet," who is likely to direct the affairs of the United States. The race is extinct—the mammoth men, all but one, the venerable and illustrious MADISON, have passed away, and nothing remains but the recollection of their pure and noble character, and the benefits they bestowed on their country. Never was there a nation conducted to independence by brighter lights and purer intelligences—nor one whose destinies have been directed by a succession of abler and better men than ours. The gallant soldiers in the days of battle, and danger, and darkness, became the virtuous, successful statesmen of the period of peace; and guided with consummate wisdom to its haven, the barque they had saved in the storm.—Peace to their manes, as long as peace shall abide on the earth and blessings on their memory while the people of this happy—thrice happy Republic, shall retain the capacity to be grateful!

The deceased patriot sustained almost an age of public service. For more than fifty years, he devoted himself to public usefulness, and for a large portion of that time the eyes of millions were upon him. In all that period, neither rivalry nor malice, nor emulation, nor envy, has been able to convict him of any act unbecoming a gentleman, an honest man, and a pure patriot. Simple in his manners, candid, open, sincere, and upright; as a private and public man, as Governor, Ambassador, Minister of State, and President of the United States; he endured the scrutiny of an age, without fear and without reproach—except that of sometimes forgetting the stern and rigid maxims of public duty, in his kindness and sympathy for individuals. As a husband, father, son and brother—as a soldier, citizen, statesman—in private and in public—abroad, at home, and every where, he sustained his character of an upright man and wise ruler. One of the first acts of his youth was to draw his sword in behalf of the rights of North America; and one of the latest acts of his mature wisdom, was to baffle the enemies of the freedom of South America, by his public, and dignified, and firm declaration, that the United States guaranteed that freedom against the world.

Mature in years, and weighed down by the loss of his amiable and excellent wife, he came hither to die—and he died as he wished—as his illustrious predecessors had died—on the anniversary of that independence which he had assisted to gain by his sword, and to commemorate by his wisdom, and virtues. Who would not wish to live as he lived, to die as he died—to be followed to the grave as he was followed—to be honored as he was honored—and to have it said of himself, as it was said of JAMES MONROE, that the only man who did not envy him his life, his death, and his fame, were the misers, who envy a man nothing but his money.

It has been said by philosophic historians, that the power and glory of Rome may be traced to the fortunate, almost providential aptitude of her first Kings for the crisis in which they lived Romulus sustained her by arms—Numa Pompilius by laws and religion Our country may claim an equal good fortune; may the future leave us no cause to regret the past; and may our recollection of the virtues of our early Chief Magistrates, never be saddened by the degeneracy of their successors.

EARL OF BRIDGEWATER'S LEGACY.

The information contained in the article which we are now going to quote will probably be new to our readers, as it was to us. We take it from a periodical work, just established in Philadelphia, "The Monthly American Journal of Geology and Natural Science," conducted by J. W. Featherstonhaugh, Esq.

"Statement respecting the Legacy left by the late Earl of Bridgewater, for rewarding the authors of works, to be published in pursuance of his Will, and demonstrative of the Divine attributes, as manifested in the Creation." By Davies Gilbert, M. P. V. P. R. S.

To the Editor of the Philosophical Magazine and Annals.

Gentlemen,—The following short statement respecting the late Earl of Bridgewater's legacy of eight thousand pounds, and of the final arrangements made in consequence of it, may possibly be thought not unworthy of a place in your Journal.

The Rev. and Right Honorable Thomas Henry Egerton, Earl of Bridgewater, died in the month of February, 1829, at Paris, leaving his last will and testament, bearing date on the 25th February, 1825, in which he desired and directed his trustees to lay out and invest in their own names, in some one of the public stocks or funds of Great Britain, the sum of eight thousand pounds sterling; the said sum, with all accruing dividends thereon, to be held at the disposal of the President, for the time being, of the Royal Society of London, to be transferred, paid, and applied according to the order and direction of the said President of the Royal Society, in full, and without any diminution whatsoever, in such proportions, and at such times, according to his direction and judgment, and without being subject to any control or responsibility whatever, to such person or persons as the said President, for the time being, of the aforesaid Royal Society, should or might nominate, or appoint, and employ. And he thereby declared his will and particular request to be, that some person or persons should be nominated and appointed by the said President, to write, print, publish, and expose to public sale, one thousand copies of a work on the power, wisdom, and goodness of God, as manifested in the Creation; illustrating such work by all reasonable arguments; as, for instance, the variety and formation of God's creatures in the animal, vegetable, and mineral kingdoms; the effect of digestion, and thereby of conversion; the construction of the hand of man, and an infinite variety of other arguments; as also, by discoveries, ancient and modern, in arts, sciences, and the whole extent of literature. And he desired that the profits arising from and out of the sale of the aforesaid work, should be paid by the said President of the Royal Society, as of right, as a further remuneration and reward, to such person or persons as the said President of the Royal Society should so nominate, appoint, and employ; with a further power to advance the sums of £300, and of £500, during the writing and printing of the said work.

The testator appointed John Charles Clarmont, Thomas Phillips, and Eugene Auguste Barbier, Esquires, executors and trustees of his will. And these gentlemen, on the 14th July, 1830, invested the devised sum of £8000, in the purchase of 3 per cent. consolidated Bank Annuities, which now stand in their names for the above specified purposes.

The late President of the Royal Society having ascertained from a noble Lord immediately connected with the deceased, that his family were desirous of having the objects of the bequest executed, proceeded as follows:—

He was fully aware of the duty imposed on him to select persons amply qualified for discharging in an adequate manner the task they would have to perform: and he was also impressed with the conviction, that, however carefully a selection might be made, several gentlemen must be omitted, possessing the requisite qualifications, equally perhaps with those who received the appointment.

For the purpose, therefore, of acquiring the most able assistance, and placing the whole transaction above even the suspicion of favoritism, or partiality, the late President was induced to request the aid of two individuals, as highly distinguished by their abilities and by their learning, as by the eminent stations which they hold in the hierarchy of this country, where able and intrepid champions have never been wanting to vindicate the natural and moral attributes of the Divinity against the equally dangerous attacks of infidelity, fanaticism, and imposture.

The distinguished prelates, the Archbishop of Canterbury and the Bishop of London, most readily condescended to afford their assistance; and after much deliberation, and with the concurrence of the noble Lord above alluded to, the work has been placed in the hands of the following eight gentlemen.

The Rev. William Whewell, M. A. F. R.S. Fellow of Trinity College, and Professor of Mineralogy in the University of Cambridge; the Rev. John Thomas Chalmers, Professor of Divinity at Edinburgh; John Kidd, Esq. M. D. F. R. S. Regius Professor of Medicine in the University of Oxford; the Rev. William Buckland, D. D. F. R. S. Canon of Christ Church, and Professor of Geology in the University of Oxford; Peter Mark Roget, Esq. M. D. Sec. R. S.; Charles Bell, Esq. F. R. S. Surgeon; the Rev. William Kirby, M. A. F. R. S.; William Prout, M. D. F. R. S.

Each being pledged to take a part, as designated by the testator, most adapted to his acquirements and to his pursuits: and thus it is confidently hoped and expected, that a work entrusted to such individuals will appear, as a whole, worthy of the age and of the country about to give it birth.

CURIOUS DOCUMENT.

In Washington Irving's late publication—"Voyages and Discoveries of the Companions of Columbus"—mention is made of a paper which was "digested by profound jurists and divines in Spain," and first used by Alonzo de Ojeda when he made an attack upon the Indians on the southern shores of the Caribbean Sea in 1509; and "was from that time forward read by the Spanish discoverers to the wandering savages of any newly found country, as a prelude to sanctify the violence about to be inflicted on them." This document is given in the Appendix to the volume, and is an equally curious and sad example of the manner in which the natives of America were regarded and treated by their early European visitors. It is a matchless specimen of absurdity and cruelty.

The following curious formula, composed by learned divines in Spain, was first read aloud by the friars in the train of Alonzo de Ojeda, as a prelude to his attack on the savages of Carthagena, and was subsequently adopted by the Spanish discoverers in general, in their invasions of Indian countries.

"I, Alonzo de Ojeda, servant of the high and mighty kings of Castile and Leon, civilizers of barbarous nations, their messenger and captain, notify and make known to you, in the best way I can, that God our Lord, one and eternal, created the heavens and earth, and one man and one woman, from whom you, and we, and all the people of the earth, were and are descendants, procreated, and all those who shall come after us; but the vast number of generations which have proceeded from them in the course of more than five thousand years that have elapsed since the creation of the world, made it necessary that some of the human race should disperse in one direction, and some in another, and that they should divide themselves into many kingdoms and provinces, as they could not sustain and preserve themselves in one alone. All these people were given in charge, by God our Lord, to one person, named Saint Peter, who was thus made lord and superior of all the people of the earth, and head of the whole human lineage; whom all should obey, wherever they might live, and whatever might be their law, sect, or belief: he gave him also the whole world for his service and jurisdiction; and though he desired that he should establish his chair in Rome, as a place most convenient for governing the world, yet he permitted that he might establish his chair in any other part of the world, and judge and govern all the nations, Christians, Moors, Jews, Gentiles, and whatever other sect or belief might be This person was denominated Pope, that is to say Admirable, Supreme, Father and Guardian, because he is father and governor of all mankind. This holy father was obeyed and honored as lord, king, and superior of the universe, by those who lived in his time, and, in like manner, have been obeyed and honored all those who have been elected to the pontificate; and thus it has continued unto the present day, and will continue until the end of the world.

"One of these pontiffs, of whom I have spoken, as lord of the world, made a donation of these islands and continents of the ocean sea, and all that they contain, to the Catholic kings of Castile, who, at that time, were Ferdinand and Isabella, of glorious memory, and to their successors, our sovereigns, according to the tenor of certain papers, drawn up for the purpose (which you may see, if desired.) Thus His Majesty is king and sovereign of these islands and continents by virtue of the said donation, and, as king and sovereign, certain islands, and almost all, to whom this has been notified, have received His Majesty, and have obeyed and served, and do actually serve him. And, moreover, like good subjects, and with good will, and without any resistance or delay, the moment they were informed of the foregoing, they obeyed all the religious men sent among them to preach and teach our holy faith; and these of their free and cheerful will, without any condition or reward, became Christians, and continue so to be. And His Majesty received them kindly and benignantly, and ordered that they should be treated like his other subjects and vassals. You also are required and obliged to do the same. Therefore, in the best manner I can, I pray and entreat you, that you consider well what I have said, and that you take whatever time is reasonable to understand and deliberate upon it, and that you recognise the church for sovereign and superior of the universal world, and the supreme pontiff, called Pope, in her name, and His Majesty, in his place, as superior and sovereign king of the islands and terra firma by virtue of the said donation; and that you consent that these religious fathers declare and preach to you the foregoing: and if you shall so do, you will do well, and will do that to which you are bounden and obliged; and His Majesty, and I, in his name, will receive you with all due love and charity, and will leave you your wives and children free from servitude, that you may freely do with them and with yourselves whatever you please and think proper, as have done the inhabitants of the other islands. And, beside, this, His Majesty will give you many privileges and exemptions, and grant you many favors. If you do not do this, or wickedly and intentionally delay to do so, I certify to you that, by the aid of God, I will forcibly invade and make war upon you in all parts and modes that I can, and will subdue you to the yoke and obedience of the Church and His Majesty; and I will take your wives and children, and make slaves of them, and sell them as such, and dispose of them as His Majesty may command: and I will take your effects, and will do you all the harm and injury in my power, as vassals who will not obey or receive their sovereign, and who resist and oppose him. And I protest that the deaths and disasters, which may in this manner be occasioned, will be the fault of yourselves, and not of His Majesty, nor of me, nor of these cavaliers who accompany me. And of what I here tell you, and require of you, I call upon the notary here present to give me his signed testimonial."

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